

# ZION'S HERALD AND WESLEYAN JOURNAL.

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OFFICE, No. 7 CORNHILL, BOSTON.

## ALL THINGS EARNEST.

Time is earnest,  
Fasting by;  
Dawning night,  
Sinner, wilt thou tarry?  
Time and death appear to thee.  
Life is earnest,  
When his o'er,  
Thou returnest  
Nevermore.  
Soon to meet Eternity,  
Wilt thou never serious be?  
Heaven is earnest!  
Solemnly  
Float its voice  
Down to thee;  
O thou mortal, art thou gay,  
Sporting through this earthly day?  
Hell is earnest!  
Fiery roll  
Burning billows  
Near thy soul,  
Wo for thee, if thou abide  
Unrepentant, unsatisfied!  
God is earnest,  
Kneel and pray,  
Ere thy season  
Pass away;  
Ere be set his judgment throne,  
Vengeance ready, mercy gone.  
Christ is earnest—  
Bids thee "Come!"  
Told thy spirits  
Piousness and  
Wilt thou spurn thy Saviour's love,  
Pleading with thee from above?  
Thou refusest,  
Wretched one,  
Thou despisest  
God's dear Son!  
Madness! dying sinner, turn,  
Lest his wrath within thee burn.  
When thy pleasures  
All depart,  
What will soothe thy  
Fainting heart—  
Friendless, desolate, alone,  
Entering a world unknown?  
O, be earnest!  
Linger not,  
Thou wilt perish.  
Linger not,  
Be no longer. Rise and flee;  
Lo! thy Saviour waits for thee.

For the Herald and Journal.

## TEN WEEKS ON CAPE COD.

Jan. 11. For the first time in our life we entered the far-famed camp meeting town, Eastham. Here we found Bro. Leonard in a very happy mood; and well he might be. The Lord had been blessing him in an especial manner. He was in the midst of a glorious revival. Some twenty were professing themselves the happy subjects of God's converting grace. Amongst this number were many young men, of much promise to the future interests of the church. On the evening of our arrival (Saturday) we attended a class meeting, the like of which we never before beheld. This meeting was held in what was formerly a hall room. We should think there were at least one hundred persons present. Numerous, clear and thrilling testimonies were given, interspersed with songs of praise and shouts of glory. For once at least, the empty north of the hall room had given place to substantial joy. On the following day, a spacious house was densely filled three times. On giving the invitation, at the close of the third sermon, thirty-three penitential souls drew near to the mercy seat. Some found peace. During the week, others were made partners of "peace and joy through believing." We were informed that our brethren here contemplate the erection of a new church and parsonage, two buildings much needed. Those now in use ought speedily to give place to what the state of society and the exigencies of the times imperiously demand. Our good people here are amply furnished with "the needful." We hope their doings will be in keeping with their ability, and the high estimate we placed on their piety. This don't, and Eastham is one of the most eligible appointments on Cape Cod. The limits we have assigned ourselves will not admit of our readers accompanying us in our visit to the celebrated "camp ground." Suffice it to say, hallowed and indescribable feelings took possession of our mind whilst pacing that consecrated spot. Call it superstition, if you choose, but we were conscious of being on "holy ground."

Jan. 18. Bro. Fox, of Westfield, shook us heartily by the hand. By reason of a long, hard and incessant assault against the "powers of darkness," Bro. F.'s physical man was well nigh run down. Right glad was he to avail himself of some assistance. The extra, earnest and prayerful efforts which had been put forth in this place, were informed, had resulted in the conversion of about one hundred and twenty souls! Nor was the contest over when we left on the following Saturday. The congregational brethren of W. were carrying the matter still stronger, even than the Methodists. The Lord give to both still greater success!

Sunday, 25, was divided between the two M. E. churches of Truro and South Truro. At Truro we found Bro. Gurney laboring with zeal and acceptance. He also was engaged in protracted efforts. Some fruit had been the result. We hope ere this many more have been "turned from the power of Satan unto God." During present Conference year the society in South Truro was adversely circumstanced. Last April, much to the joy of the people, Bro. Ira M. Bidwell was appointed to this charge. But in consequence of serious bodily injuries resulting from a railroad accident, soon after Conference Bro. B. never reached his allotted station. During present Conference year this place has been supplied by different preachers. Bro. Newton, who was appointed to this charge the two previous years, having located—still resides here; and whilst in the character of a physician he "goes about doing good" to the bodies of men, he has not ceased to put forth efforts for man's spiritual well being, but still preaches as he would may state, they entered upon and completed their commission next day. The minority opposed to this new erection are, we are sorry to say, chiefly "the fathers." We regret that anything should occur to injure the feelings of these hoary-headed men of God. Most sincerely can we sympathize

with them in allowing the strongest affections of their pious hearts to cluster around the hallowed spot where they have so often seen and felt the powerful displays of God's converting grace. The place where he buried many of their "beloved ones." We could not yield our consent to the contemplated change were we not fully convinced circumstances demand it. May God long spare these sainted men, and make the new church a greater blessing to them and theirs than was ever the old one!

Feb. 1, we visited Bros. Kenney and Wheeler. Our churches in Provincetown are prospering finely under their zealous and well directed efforts. During present Conference year there has not been any extraordinary revival on either charge. But commencing with camp meeting, where the people were much blessed, more or less conversions have been taking place ever since. The fame of Provincetown Methodism had often reached our ear. No exaggerated picture had been given us. In no place have we met with things more to our liking than in this Here matters were attended to in a proper manner, and in a right spirit. Each society has its parsonage, and each parsonage is well furnished. The churches being well located, within their spacious walls are gathered from Sabbath to Sabbath large audiences. Whatever preachers are appointed to these fields they are cordially received, well provided for, and in their efforts against sin they have the hearty co-operation of a large and prayerful band of "fellow laborers." But in nothing is Provincetown Methodism so worthy of emulation as in its love to and zeal for the cause of Missions. The missionary spirit is here found in an eminent degree. At the close of a sermon in behalf of Missions, preached in Bro. Wheeler's church, a collection of one hundred dollars was taken up. We were present at a missionary prayer meeting held in the vestry of Bro. Kenney's church, evening of the same day, and there also we found them praying and giving for the world's conversion. From a conversation had with the two pastors we are authorized to say, Provincetown will pour into the missionary treasury, present Conference year, to the amount of one dollar per member, including probationers. We have often heard both preachers and people complain that missionary prayer meetings are dull and uninteresting. This is not the case at P. Never did we attend a more interesting prayer meeting than that of the evening of the 1st inst. But we must close. Old Neptune used us so roughly to-day during a packet trip to this city, we yield to the predominant inclination of throwing down our pen and going to bed. Our lamp is lighted—we are off to our dormitory. Good night.

Yours truly,  
Boston, Feb. 9.

For the Herald and Journal.

## METHODISM IN SOUTH BOSTON.

Its Early History—Repeated Experiments—Final Success—Late Improvements.

MR. EDITOR.—In noticing the late dedication exercises of our new chapel in this part of the city, I perceive that you call on me to furnish such particulars as may be deemed necessary or useful. From good and reliable information on the subject, it appears that Rev. T. C. Peirce was the first minister of any denomination who regularly and steadily preached the Gospel in South Boston. That venerable and much esteemed father in the ministry commenced his labors here as a local preacher, as early as 1810, and succeeded after much personal toil and sacrifice in erecting a small house and in collecting a permanent congregation. This little society, after Mr. Peirce joined the N. E. Conference, was broken up and scattered, through the treachery and change of sentiment of Mr. Zephaniah Wood, who, though sent to watch over the flock of Christ, scattered and devoured them. From that small beginning arose the "Hawes' Place Church" (Unitarian) and the "Phillips' Church," (Congregational) now the Rev. Mr. Alvord's.

About the year 1825 another effort was made to establish Methodism in this part of the city. A few members, mostly foreigners, connected with the glass works, succeeded in erecting a small house on the corner of Broadway and C streets, but the glass companies soon after failing, these persons were obliged to seek employment elsewhere, and the house they had erected was purchased by the Baptists. This was the commencement of what is now a large and flourishing Baptist church.

A third, and as it has proved, a more successful effort to establish an M. E. Church in this place was made in 1834 by persons, some of whom still live to bless with their wisdom and piety the church they have contributed so largely to found. A preaching place was opened in the third story of what is still known as "Brinley Block," now rapidly going to decay. Rev. Abel Stevens, then stationed at Church street, preached the first sermon to a congregation of eight, all told. Increasing numbers soon obliged them to remove to a more commodious hall, in which they continued to worship but with little prospect of better accommodations until the "Centenary of Methodism" in 1839. On that memorable occasion the little society met in their hall and projected the plan of erecting a church edifice; eight hundred dollars were freely pledged by the feeble band as a gratuity offering to God; other pledges being subsequently obtained, they were so far encouraged as to set about the work immediately, and as the result a house costing, including the land, about \$6000, was dedicated on the 17th of June following by a sermon from Father Taylor. That house answered very well for a few years, but was quite too small to allow of a permanent growth to the society—it had an inconvenient entrance, a small, low and damp vestry, and was otherwise far from meeting the demands of the place and the times—superadded to these, was a debt of more than \$3000, constantly increasing. All these taken together were an incubus to depress greatly the struggling society. At length it became apparent that something must be done.

To erect a house was out of the question; and to even pay the debt on the old one was, as things were, equally impracticable. To harmonize conflicting views and meet the wants of the church, it was suggested a few months ago, that the only feasible plan was to thoroughly renovate the old house and make it as much like a new one as possible, hoping thereby to awaken an interest sufficient to pay off both repairs and old debt. The experiment has succeeded well. The house was raised up so as to admit of a new basement entirely above ground, containing a commodious and well finished vestry, two fine class rooms, and an inside entrance to the auditorium above, and the front brought out to the street, so as to admit of considerable enlargement. In the interior everything is new—pulpit, chancel, and furniture—the rear of the pulpit is frescoed, and the side walls are covered with a very handsome fresco paper. The pews

are constructed in the circular form, cushioned and carpeted in uniformity, and contain, including the seats around the altar and an end gallery, sittings for about five hundred and fifty persons. The house as it now stands is forty-five feet front by sixty-seven deep, surmounted by a tower, and presents a neat and inviting appearance. The cost of repairs, including furniture above and below, is about four thousand dollars. From sale of pews and otherwise, more than eight thousand dollars have been raised, a sum nearly or quite equal to the whole amount of indebtedness, including repairs, old debt and the appraised value of pews sold in the former house. Throughout the whole effort, the brethren and friends have shown a commendable zeal and liberality rarely witnessed in this money-loving and gain-seeking world.

Such, Mr. Editor, have been some of the struggles Methodism has had to endure in South Boston; and such is the history of our present chapel, consecrated to God, as you have already informed your numerous readers, on the 13th inst. This house will in future be known as "Centenary M. E. Chapel"—a name which will stand in the annals of Boston churches as a perpetual memorial of the courage as well as gratitude of the little band, who, at the close of the first century of Methodism, conceived the noble design of erecting a temple for God in this part of the metropolis of New England. Thus we enter our new and somewhat elegant house, with a membership well united and spiritual—a full congregation, a house unembarrassed with debt, and everything encouraging for the future. Among the other good and encouraging things that might be said, is, the people do not forget the wants of their pastor. "Hitherto hath the Lord helped us." Notwithstanding the engrossing labors of the church, a few have been converted and added to the company of believers during the year. To God be all the praise.

EDWARD COOKE.

Boston, Feb. 22.

## THE WIDOW, HER SON, AND THE BIBLE.

When one of your children leaves the parental roof, let him receive from you a copy of the Sacred Volume. You can no longer watch over him; but the Word of the Lord can follow him in all places to enlighten him and protect him from his own passions. It is possible that, at parting, you have reason to fear that your son may not read his Bible. Nevertheless give it to him with the sweet confidence that God will bless it to his soul, through a dispensation which you cannot foresee. "Cast thy bread upon the water, for thou shalt find it after many days." Ecclesiastes 2: 1.

A woman, left a widow, with her eight children, seven daughters and a son, had employed all her care to bring them up in the fear of the Lord. She obtained a happy result with her daughters; but the young man shut his ears against all exhortation. Bound to his companions of pleasure, who dragged him into vice, he fell so low that he was obliged to embark on the sea. His poor mother at the time of his embarkation, gave him a Testament, in which she had written her own name and that of her son, and prayed him, in the most solemn terms, to read this book, if he had still any affection for his mother. The young man left, and for years no news was received from him.

Restless and desolate, the widow addressed all the captains of vessels in order to hear something from her son. At last she met one who told her that the vessel in which this young man had embarked was shipwrecked. "And my son Charles?" asked the agonized mother. "Ah, this Charles, I have known him," replied the sailor with the greatest readiness; "he was a very bad fellow, and when all those who resemble him are at the bottom of the sea it will be no great loss."

The woman returned to her house loaded with grief. She then said, "I will go down to the grave weeping for my unhappy son." Some years had passed when a sailor, poorly clothed, who begged alms from public charity, came to her door. The sight of a sailor had always, for this widow, a particular interest, and she heard his story with great attention. He had escaped great dangers and been many times shipwrecked. "But I never was so miserable," said he, "as at the time when a comrade and myself, some time ago, saved ourselves, alone of all the crew. We were thrown upon an uninhabited island, and at the close of seven days and seven nights, I had the sorrow to close the eyes of my companion. Poor young man! I shall never forget him and how tears flowed over his cheeks bronzed by tempest. "He read continually in a little book that his mother had given him, and which was the only thing he saved from the waves. It was his great consolation, he wept over its pages; he pressed this volume to his heart; he spoke to me only of his book and his mother; and at the close of his life he gave it to me, thanking me for my poor services. 'Here Jack,' said he to me, 'take this book, keep it; and may the Lord bless you by its reading, as he has me.' Then he pressed my hand and died peacefully."

"Is all this true?" asked the mother, trembling with surprise and emotion. "Yes, madam, even to the last word." And, drawing a little book, very much used from his vest, said, "Here is the book of which I have spoken. The mother took it, recognized her writing, and read the name of her son beside her own. She wept, she rejoiced, she was wild with joy. She seemed to hear a voice from heaven, which said to her, "Thy son is alive!"

"Do you wish to sell me this book, my worthy friend?" she inquired. "No, madam," replied the sailor, "not at any price, nor for the entire world. He gave it to me with his dying hand. I have many times lost everything since then; but I have faithfully kept this book, and I will never separate from it, till my soul is separated from my body."

## STATE OF THE WESLEYAN CHURCH.

Referring to the late agitation, the London Wesleyan Watchman says—"We have just been exposed to a rude trial. That trial has injured many a soul, and disturbed many a flock, but has it on the whole given us reason to tremble for the future, or rather reason to wonder at the stability and vigor with which God has blessed us? Ground for humiliation there has been much; ground for discouragement none. The storm has beaten upon the house, and it is standing bravely; the waves have roared around the ship, and here she is cheerily bearing herself above the billows. We cannot anticipate anything worse than has befallen us. It is not possible to bring against us publications more rancorous, meetings more turbulent, mobs more furious, agitators more rigorous, delegates' doings more redoubtable. Fury has spent its strength; misrepresentation has exhausted its terms; and can only bring changes on the same themes; all the arts of agitation have been called forth; and worse than they have done, our assail-

ants cannot do. On the other hand, many who were infected for a time are now gratefully recovering their healthy action. Many who heard the brawling of the disturbers with patience, are wearied to the soul. Many who sympathized with some of their views, and, therefore, were indulgent to many of their excesses, are now awake to the dangers of any fellowship with their spirit. Thousands who were willing to take neither side, are now staunch and strong with us; and throughout the Connection the feeling grows, that the brunt of the battle is over, and that we may gird ourselves anew for a career of usefulness. The opening of the new year brings with it solemn calls. How many souls have passed beyond our reach during these twelve months! And, alas, when compared with these how few have been brought to God! Methodism began, more than a century ago, to call up the masses of our countrymen from the depths to which they were fallen. Her efforts have not been in vain; directly, she has been the means of accomplishing much, indirectly, more. Her work is not done. Her mission is not cancelled. The world yet needs a loud call; the churches a continual stimulant. Methodism must not concern herself about the esteem in which she is held, but about the work she does. Not impatient of contempt, not languishing for the smiles of the great, not careful for neglect, or even opposition, let her be awake not to her own interests but to those of the sinful, the ignorant, the intemperate, the poor. Seeking herself, she will fade; seeking these, she will bloom. Not to aggrandize Methodism, but to "spread holiness," to "save souls," to track out and combat vice: to fly upon all evils that blight man's life and defile his heart, to cherish love to God and man, to call down in prayer importunate, the fire which makes zeal burn to increase our own ranks only by such as we fairly win from the paw of the lion, and to urge all our neighbors to like deeds of rescue—this, is our calling, and to this let the new voice of this year, Fifty One, awaken us. It tells us our system is growing old. It reminds us that all our systems tend to stagnate in time. It recalls thoughts of the early church, of the first Protestants, of the English puritans, and of the spiritual languor that fell upon their followers. It bids to beware of faith in the abiding power of doctrines, rules, or forms, for though they are good sinews and bones for a soul to work with, while a soul is in them, if left without a soul the best frame decays, the firmest figure parts. No church lives but by one power—the presence of the Holy Ghost, in the hearts of her ministers and members. No church retains this presence, but in co-operation with the Spirit in his great work of crying, Come."

For the Herald and Journal.

## MANNER OF PRAYER.

"Let all things be done with edifying."—1 Cor. 14: 26.

I would most respectfully and affectionately suggest to those who are in the habit of leading in prayer, in the public or social worship of God, to meditate occasionally upon the passage at the head of this article.

The language we use in our addresses to the throne of grace is worthy of some thought, as well as other things in connection with the proper performance of religious duty. It is on this topic we would offer a few brief thoughts. "Whatever duty we owe to God, cannot be done too well, with too much sincerity—too much consideration and appropriateness. It is written, 'Ye ask, and receive not, because ye ask amiss.' But the numerous ways in which we 'ask amiss,' I shall not attempt to specify. I will mention but one, viz: a thoughtless intention to the use of terms.

In prayer, God is placed before our mind as the person whom we are addressing. Yet we often hear ministers and others use language that puts God in the place of the third person, or person spoken of. For instance, how often have we heard men pray something as follows: "Let the words of our mouths, and the meditation of our hearts be acceptable to God." "Shew us the salvation of God." &c. How much more simple and appropriate to say in prayer, "Let the words of my mouth, or our mouths, be acceptable in thy sight." "Shew us thy salvation," &c.

"Prayer is the simplest form of speech That any lips can try."

The Holy Ghost indites no inappropriate language, neither does the sacred word. If we would have a good model, let us go to God and to his word, and we shall in all things, as well as in language, act to "the edifying" of others as well as ourselves.

In offering the above thoughts we have had no design or wish to criticize, but simply that God may be more honored and glorified by his people—that errors in heart and life may be corrected, and some topics of practical importance briefly suggested to a few at least of the vast multitude who are hastening to the judgment of the great day, to give an account of every idle word.

## "TOO LATE!—TOO LATE!"

THE DYING UNIVERSALIST.

I visited him lying on a sick bed, from time to time, but his breath was hard and unrelenting. With him deluded wife, he trusted in Universalist principles. Thus, apparently with perfect indifference, he continued several months upon his sick bed. But death was now drawing near. The physicians informed him that he could not live but a short time. As I was thinking upon his situation one evening in my study, at a very late hour, I heard a rap at my door. I found a messenger from the dying man, desiring me to come immediately and see him. Although his family had endeavored to persuade him to wait till morning, yet he must see me without delay. I went immediately to the house of death; all was still and solemn as I entered the apartment where the dying man lay. As I approached the bed, his languid eye rested on me. "O," said he, calling me by name, "you see that I am going fast. I have sent for you that I may attend to the interests of my soul. What I do, must be done quickly. I have often heard them say that a dying bed was a poor place for repentance. I find it to be true. O, what shall I do?" I endeavored, as I had previously done, to direct his mind to "behold the Lamb of God which taketh away the sins of the world." After a moment's pause, "O," said he, "it is too late; it is too late! I have long slighted the offers of mercy. The time was, some five years ago, when I felt mercy was near;" (alluding to a revival season when he was almost persuaded to be a Christian) "but," said he, "I grieved away the Spirit, and now he has gone from me!" Now in great agony of mind he endeavored to pray, repeating the Lord's prayer, and calling for mercy. He now turned to his weeping wife, and said, "Ah, we have tried to believe in Universal salvation; but it will not satisfy us in a dying hour." He now expressed his sorrow for

maintaining such principles, and exerting the influence he had over others. Again he cried, "O! what shall I do? What shall I do?" An anxious sister replied, "Believe on the Lord Jesus Christ." "O, how shall I believe? Ah, it is too late; I have delayed this matter too long; it is too late!"

His lips now closed in silence; he said no more to encourage the least hope that he died in peace. I retired from the scene, reflecting upon the folly of the sinner in putting off repentance to a dying hour. "It is too late," said the dying man, "it is too late!" and he gave no evidence but that it was indeed too late. God had frequently called, but he had refused. Now, he was given up in his hour of calamity, to feel that it was too late. Thus closed the scene with one who had been living very near the means of grace, but for many years was scarcely seen in the house of God. He had lived in open sin and folly, supporting by his influence and conduct the cause of irreligion. He now in the hour of death, recants and shows that he is afraid and unprepared to die.—Leaf from the Journal of a Home Missionary.

For the Herald and Journal.

## ADDRESS

TO THE PEOPLE OF THE UNITED STATES.

It is deemed unnecessary to give you any information respecting the three Peace Congresses held in Europe the three past years—first, at Brussels in 1848, Paris 1849, and Frankfurt 1850, for the purpose of promoting universal and permanent peace, by the establishment of a system of international arbitration, or a general Congress of Nations; as these events have now commanded the attention of sovereigns, statesmen, and people, in every civilized nation; and cannot be unknown to any person acquainted with the history of our age.

There has always been a strong desire, on the part of the friends of peace in Europe, that the citizens of the United States should participate in this truly Christian and beneficent movement; and accordingly, the delegates hitherto sent from this country to the Congresses, have been received and treated with marked attention and respect. To procure and facilitate the delegations from the United States there has been annually appointed a "PEACE CONGRESS COMMITTEE," formed by equal delegations from the American Peace Society, and the League of Universal Brotherhood; and as it is determined that a fourth Peace Congress shall be held the present year at London, in the month of July, the undersigned are appointed such a Committee for this year, authorized to make all such arrangements for the mission of a numerous and respectable delegation from the United States, which shall do credit to our country, and meet the expectations of our pacific brethren in Europe.

We have determined on pursuing the course adopted last year; that is, recommending that delegates should be appointed, at public meetings, or by competent authorities, to represent the several States, as States, Congressional districts, cities or large towns, and any corporate bodies. This will not preclude the voluntary offers of any persons, who, influenced by a philanthropic spirit of peace, may desire to attend this Congress as delegates, though not appointed by any special authority; and to such we should be happy to furnish credentials. We particularly request the favor of all persons who may be appointed delegates, in any mode, to report their names, as such, to either of our Corresponding Secretaries, E. W. Jackson, Esq., Boston, and Rev. Elhanan Davis, Worcester, Mass., which will enable us to make our communications to Europe more complete; and as the time is now very limited, we trust we may be pardoned for urging a very early attention to these requests. We expect that many of our eminent citizens will attend the great industrial exhibition at London, held at the same time as the proposed Peace Congress, and, if interested in the cause of peace, will be disposed to take a seat in that Congress; these, as well as those who may be appointed by special bodies, will not require for their expenses any assistance from us; but there may be others, whom it may be desirable to send as delegates, who are not so fortunately situated. To enable such to go on this mission, as well as to defray some unavoidable expenses in our operations, we would earnestly appeal to our affluent friends of the cause of Peace, who do not intend to give personal attendance to the Congress, to contribute according to their disposition and ability to this object. Any sum transmitted to our Treasurer, George Merrill, of Boston, will be gratefully received and faithfully appropriated. We now lay before you these requests and recommendations, with a confidence we never could have felt in the earlier years of our progress in the cause of international peace. Our enterprise is no longer a doubtful experiment: the most skeptical, who understand the history of the movement, must now yield to the evidence of its practicability. The most eminent statesmen in Europe now participate in these Congresses; and sovereigns anxiously listen to their voice, cheering them with the hope of deliverance from the horrors of war, and their enormous military burdens. We derive a new confidence, also, from the increased moral light and benevolence of the age, which better appreciates so magnificent and benevolent a revolution, and we trust will respond accordingly.

CHARLES SUMNER,  
J. P. BIANCHARD, General Agent,  
GEORGE C. BECKWITH,  
DANIEL MERRILL, Treasurer,  
WILLIAM C. BROWN,  
From the American Peace Society.

AMASA WALKER, Chairman.  
ELHANAN DAVIS, } Cor. Secretaries.  
E. W. JACKSON, }  
JOHN M. EARLE,  
JOSEPH ALLEN,  
WM. A. WHITE, Rec. Secretary,  
From the League of U. Brotherhood.

N. B. All friends of Peace who may receive this address are requested to take measures that meetings shall be held to appoint Delegates for the States, Cities, &c., in their respective vicinities, and report them to the Peace Congress Committee.

## DIVINITY OF CHRIST.

The Redeemer has declared, "All power is given to me in heaven and in earth." This was not a vain boast. Witness the credentials with which he was furnished, and the many proofs he had of the divinity both of his person and of his mission. Three times was it attested by a voice from heaven: once at his baptism, when the heavens opened, and the Spirit descended like a dove and rested upon him; once at his transfiguration, when the displays of his godhead beamed so glorious through the veil of his humanity, that the disciples were enraptured, and wist not what to say; and once, when so terrible was the

voice, that some said it thundered, and others that an angel spake. Do you want further proof? See him imparting the light of day to the sightless eyeball, giving tone and vigor to palsied limbs, ejecting demons from their distressed victims, stilling the furious tempests, and raising the dead; and even in the season of his deepest ignominy and extremest suffering, when he bled in agony upon the accursed tree, the healing of the solid ground, as in the throes of an untimely birth—the darkened heavens at high noon—the rending of the rocks—the raising of the dead, proclaiming him to be the Son of God. But it was only for a season that he bowed to the empire of death, and condescended to remain a captive in the grave. He burst the bars of the tomb; it was not possible that he could be holden of them; and he rose to ascend upon high. Amid the greetings and shoutings of cherubim and seraphim attendants, and the morning stars of light and glorified spirits of the just made perfect, he entered the celestial world, and took his seat at the right hand of God, and grasping the sceptre of universal empire—his double right, by creation and by blood—he surveys it over, and is ever surrounding continually the affairs of this inferior world, that he may establish the security of his church, accomplish her destined trophies, and set up his throne in the hearts of the millions, the countless millions, he has ransomed in his blood.—Rev. T. Raffles, D. D.

## USE SIN.

Use sin as it will use you; spare it not, for it will not spare you; it is your murderer and the murderer of the world; use it, therefore, as a murderer should be used. Kill it before it kills you; and though it kill your bodies, it shall not be able to kill your souls; and though it bring you to the grave, as it did your Head, it shall not be able to keep you there. If the thought of death, and the grave, and rottenness, be not pleasant to you, hearken to every temptation to sin as you would hearken to a temptation to self-murder, as you would if the devil brought you a knife, and tempted you to cut your throat with it; so do when he offereth you the bait of sin. You love not death; love not the cause of death.—Baxter.

## THE BEST OF NEWS.

An aged Christian, now dead and gone to heaven, when accosted in the common parlance of the day, "What's the news?" would always answer, "The best of news, brother—Jesus has died for sinners." This is the best of news—indeed, the newest news, the greatest news, the most important and ever welcome news, that ever came from heaven to earth. Reader, hear the news, Jesus has died for us.—Louis. Ch. Adv.

## ISAIAH SAWN ASUNDER.

"Tradition—whether truly or not, we cannot decide—asserts that 698 years before Christ, Isaiah was sawn asunder. Cruel close to such a career! Harsh reply, the sawing asunder, to all those sweet and noble ministrles. German critics have recently sought to imitate the operation, to cut our present Isaiah into two. To have a body is easy; it is not quite so easy to divide a soul and spirit in sunder. Isaiah himself spurned such an attempt. The same mind is manifest in all parts of the prophecy. Two suns in one sky were as credible as two such flaming phenomena as Isaiah. No! it is one voice which cries out at the beginning, 'Hear, O heaven, and give ear, O earth!' and which closes the book with the promise, 'And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come and worship before me, saith the Lord.'—Gillilan's Bards of the Bible.

## USES OF THE CONFESSIONAL.

Prince Paskewitch, the Russian governor of Warsaw, has published a circular, addressed to all the Roman Catholic Bishops in Poland, requiring them to make it imperative upon the inferior orders of the clergy that the latter shall divulge all political secrets entrusted to them in confession. The effect of this order is to convert the priesthood into a body of spies upon the community to which they minister; and, as the autocrat of Russia is himself the Pope of the Greek Church, as well as the head of the secular power, it is not likely that his own simple mandate would meet with much attention; but then it is affirmed that the Council of Rome itself is a party to this nefarious arrangement.

## SAD EXPERIENCES.

Mr. Potter, of Yale College, in a temperance address, lately at New Haven, said:—"My heart bleeds as I remember the fate of three of my early companions, who started in life with myself. One of them possessed one of the finest mathematical minds I ever knew. He would take the ledger, and go up with three columns at a time with perfect ease. He was the first man in America who beat the Automaton chess player, and he told me that he had every move in his head before he entered the room. That man fills a drunkard's grave. Another, who was an excellent accountant, and could command almost any salary, met the same melancholy fate. Another, possessing the same brilliant capacities, has gone down—not to the grave, perhaps, but he has sunk clear out of sight amid the mire and filth of intemperance."

## CLERICAL THERAPEUTICS.

For a dissatisfied minister. Take two grains of advice, four of good sense, six ditto of kindness, one or two scruples of conscience, make a mixture, and let one of the older parishioners drop into the ear of the impatient.

For a minister who does not visit. Administer to him a few invitations.

For a minister who seems indifferent to his parish. Treat him with repeated doses of marked kindness and consideration—if the case be long continued, add gentle remonstrance, administered *sub rosa*.

For a dull minister. Ear-oil of conscientious attention, to be taken by the parish.

For an indifferent parish. Administer pastoral visits all around.

For a sleepy parish. Let the pastor take frequent doses of hard study, preparatory to the administration of rousing sermons.

For a minister afflicted with mania, or hobby-riding. The homeopathic treatment is good. Give moderate doses of sympathy, and trust the cure to the re-active power of conscience and good sense. If the symptoms, however, become alarming, a strong appeal, compounded of equal parts of love and justice, may be resorted to.

If a man could have his wishes, he would double his troubles.



## Herald and Journal.

WEDNESDAY, MARCH 5, 1851.

## RELIGIOUS SUMMARY.

A new Methodist Church has just been completed in Louisville, Kentucky, and is one of the most costly and elegant Methodist churches in the world. It is ninety feet long, sixty wide and forty high. The pews are circular and finished in soft style. The fresco painting is said to be in fine taste. Less luxury, gorgeousness, and expense we think would be in much better taste, while so many millions of our race are without a church at all—Christian Guards.

We learn from the *Buffalo Christian Advocate* that a good work is going on in the Methodist churches in that city. Forty have already been converted, and added to the church. The Ashby, Swan street, and Niagara churches are all sharing in the blessings of the revival.

The Rev. S. D. SIMMONS, of the Methodist Episcopal Church, writing from California, says:—"Our cause in San Francisco is advancing. The brethren hold prayer meetings every evening, and more or less are converted. The conversions are large. The brethren here lately enlarged the house, and it is well filled with attentive hearers. The cause about the country appears also, from what I hear, to be looking up. I hope soon to share in the work."

A NEW METHODIST CHURCH was dedicated lately in South Brooklyn; Bishop James officiated. The building is 28½ by 55; but so arranged that, without difficulty, it can be enlarged to 56 by 55, whenever the wants of the society shall demand an increase of church accommodation.

The Rev. JOSEPH S. MORRIS, of the Baltimore Conference, and City Missionary in that city, died on the 21st ultimo. His end was peace. This is the ninth death in the Baltimore Conference since its session in March last! An alarming mortality.

The Rev. CHARLES MACLAY, of the Baltimore Conference, has been appointed a missionary in the Oregon and California Mission Conference. The number of missionaries at present authorized is now complete.

By the Canada Christian Guardian, we learn that Methodism is progressing in Nova Scotia and New Brunswick. More than £1,200 have been subscribed toward erecting a Wesleyan church in Halifax; and a model church edifice is to be put up in Fredericton. A very respectable school, called the Wesleyan, is the origin of that church in the provinces above named.

NEW SCOT—John Wroe, the founder of a sect who were heard, and pretence to observe the laws of Moses as well as the commandments of the New Testament, has arrived in Melbourne, Port Phillip. He is described as a man of eighty years of age, but hale and strong, and announces that he has a divine mission to preach in the colonies. He commenced operation by preaching in the "Sanctuary," on Sunday, the 15th of September, whither all members of this sect resorted.

ARCAICUS COPE—Every body knows the use of the scarlet-colored dress in Apocalypse. It is marvellous that Romanism should have put on the dress. Read the following from a late foreign paper:—"Carus Catus"—Two three new Cardinals, the Archbishops of Toulouse, Rheims, and Rouen, were presented to the President of the French Republic by the Pope's Nuncio. They wore red caps, red stockings, black Roman coats lined and bound with red, and small cloaks.

## THE CHURCHES.

MYSTIC COVE. Rev. Wm. Turkington, writes Feb. 19:—"I would say to the friends of Zion, that the Lord is pouring out his Spirit on this charge. For several months there has been an increasing religious interest manifested; believers have been sanctified, more than twenty have been reclaimed, and converted to God; the work is still progressing. Last Monday evening the Lord was with us in power, the house of God was to us as the gate of heaven. We left never again to worship within those sacred walls. At 12 o'clock on the following night, we were aroused by the cry of fire. Our new church was wrapped in flames; it is now in ashes—nothing was saved. Thus in the midst of temporal affliction, we can rejoice in the Lord, believing that 'all things shall work together for good to them that love God.'"

LEADS ME. Rev. J. Canner writes, Please say to the friends of Zion, through the Herald, that the Lord has not forgotten to be gracious to Leeds circuit; backsliders have been reclaimed, and sinners have been awakened and brought to the knowledge of the truth; and the state of religious interest is good in some parts of the circuit; and all the praise be to God.

LEADS MASS. Rev. John H. Boyd writes Feb. 20:—"At our Missionary meeting in this place, an excellent spirit prevailed. Our contributions to the General Mission fund will average one dollar per member, being an increase of 50 per cent. on those of the last year. The sum given to our valued elder, Bro. Baker, is more than double the amount of last year. We will fill up the vacancies of our membership, through death and removals, and may be able to report correctly some increase. The attendance on public ordinances is encouraging. Sincere love of the word and a generous liberality to it are inseparable."

ONLAK, ME.—Rev. O. Hase writes, Dec 5: While writing on business, I would say to the friends of Zion, that God has revived his work on this Mission. Christians have been quickened, backsliders reclaimed, and sinners converted, and the good work is progressing. To God be all the glory.

## SCIENCE AND ART.

NEW ELECTRO-CHEMICAL TELEGRAPH.—Some wonderful improvements in the transmission of messages by the electric telegraph, have recently been exhibited in France. The instrument is the invention of Mr. Baine, is called an *electro-chemical telegraph*, and conveys its message in the very handwriting of the person who sends them. It claims to have great advantages over the electro-magnetic telegraph in general use. While the latter transmits dispatches of an average rate of eight words per minute for each conducting wire, this invention can transmit from two hundred and fifty to four hundred words per minute. A committee of the French Legislative Assembly, at the head of which was the celebrated astronomer, Le Verrier, was appointed to investigate the merits of this invention. They caused the experiments to be repeated in their presence. A message, consisting of several thousand words, was transmitted to Lille and back, along a single wire—this wire being united at Lille so as to carry back the message—at the rate of 1,500 letters, or nearly 400 telegraphic words, per minute. The committee reported favorably on the project, and the Government ordered a set of apparatus to be constructed, to be placed, in the first instance, on the line between Paris and Calais. This line was completed in the early part of the last month, and its performances were witnessed by the correspondent of a London journal, from whose account of the discovery we gather our information. His own dispatch, which would occupy about a column, was transmitted and written by the apparatus in his presence at the rate of 1,200 letters per minute. The characters were perfectly distinct and legible, and the dispatch was read from them also in his presence.

Mr. Gibson is commencing the model of two very important works, namely, Queen Victoria on her throne, between two allegorical figures, representing Justice and Clemency; for the House of Lords; and the colossal statue of Sir Robert Peel.

An unknown picture by Raphael has just been discovered at Cremona. It represents the Virgin kneeling and adoring the infant Saviour. St. Joseph is in the background. In one corner are the initials of Raphael, S. R. V.

PHOTOGRAPHIC NOVELTY.—M. Blanquet-Erard, of Lille, whose name is distinguished among the cultivators of photographic science, has made a communication to the Paris Academy of Sciences, making what will be deemed the novel recommendation of a *whitened*, instead of the ordinary *blackened*, chamber for the camera obscura. He gives the following general statement of his experiments and their results, which are curious enough:—"I have not only covered the dark chamber with white paper, but I have brought out before the tube to the extremity of the lenses, usually blackened by oxidation, and under those circumstances I have obtained the following results:—1. The formation of the image in one-half the time required with the blackened camera. 2. The formation of the image by exposure to light which was insufficient for obtaining it in the darkened box. 3. Uniformity of impression; the parts in shadow and the half lights being brought out before the illuminated portions are solarized. 4. Infinitely less resistance in the action of those colored objects, red and yellow, which ordinarily present many difficulties to photographic action. Thus, not only are the results better viewed, reference to artistic effects, but the photographic power of the lens is doubled by transforming the black chamber into a white one."

## Herald and Journal.

WEDNESDAY, MARCH 5, 1851.

## METHODIST REFORMS.

We have intimated several times our design of submitting some suggestions preparatory to the next General Conference, on questions relating to our ecclesiastical economy; questions which if they have been only mooted in the journals of the church, have nevertheless, been discussed extensively among us in private circles.

It may not appear desirable to introduce them so early before the session of the General Conference, especially as they may, if not carefully managed, tend meanwhile, to engross the attention of the church from more important matters; it is quite probable, however, that we may personally have no better opportunity than the present, for their discussion. It is known to our more immediate associates, if not to our readers, that for more than a year we have proposed to vacate our editorial post if any providential openings should justify the step; such openings either now existing or that may hereafter occur, will probably place beyond our convenience the proposed discussion if we do not avail ourselves of the present opportunity. Meanwhile we feel too personal and too profound an interest in whatever concerns our beloved cause, to be willing to forego the opportunity of advocating with whatever influence our editorial position may give us, measures which we deem important to its prosperity.

With each passing year our conviction becomes stronger, that in the doctrines and practical appliances of Methodism, we have the most effective elements of moral power extant in Christendom, and such force has this conviction with us as to admit of no repugnance whatever to its apparent denominational egotism. We solely believe that the highest responsibility of American Christianity, rests, at this moment, with American Methodism, and that the chief responsibility of Protestantism throughout the world attaches to that extensive and potent section of it, which has resulted, under God, from the agency of John Wesley. We were an infidel speculator, viewing the case from our closet and without personal sympathies with it, or a politician, contemplating it as a moral fact connected with the public interest, we think we should entertain the same conviction. And when we consider the vast resources of moral power yet latent in the wide spread system, its simple but potent machinery, the apparent facility with which its whole force might be brought to bear on the christianization of the world, we feel that all questions affecting its modification have a pre-eminent importance. Such we believe has been the feeling of its people generally, whether it be a providential fact which has wrought unrevoked results, they have not thought it at all important that it should resemble any theoretical system or model; it has hardly been capable of a systematic classification—it is neither monarchical, aristocratic, nor democratic—the best that can be said of it is that it is simply providential; and seeing that it has worked well, and marvellously well, the almost unexceptionable wish of its adherents has been that it should be only kept from abuses, and allowed to work on till the Providence that gave it origin should indicate the necessity of changes in it.

Has the time come for any such changes? Many who love it with a sincere devotion think that modifications may be introduced which shall tend devotely to its improvement, and that the future articles to examine those proposed changes as they relate respectively to the Episcopacy, the Presiding Eldership, and the duration of the circuit and station appointments.

## THE HOLY SEPULCHRE.

A project is on foot among the Catholic powers of Europe which we should hardly deem credible were it not related on the authority of the London Times. It amounts to a revival of one of the institutions of the Middle Ages—namely, that the civilized world has certainly considered irredeemably obsolete—a scheme for the recovery of Jerusalem and the Holy Sepulchre from the Mohammedans. According to the correspondent of the Times, the purpose of the crusades is to be revived; but it is to be pursued by the way of diplomacy, not by war. It is stated that the Catholic powers, with the connivance of Austria, intend to obtain possession, (it is not precisely defined how,) of all the sacred spots of the Holy Land, which will then be made over to the Catholic Church. The Order of the Holy Sepulchre will be raised to the importance once possessed by the Knights Templars. The Pope is to be the Grand Master, and one Prince of every Catholic State of Europe is to be created Grand Prior. The movement, as far as it can be called one, is probably caused by the increasing influence of the Greek Church in the East, under the support of Russia. That church, too, has made the possession of the Holy Sepulchre a special object of its ambition, as well as other localities in Syria, sacred by their associations. During the two past years, while the political power of the Papal Government was prostrated, the efforts of the missionaries and agents of the Greek Church were said to have made great progress, and are gradually supplanting the influence of the Latin Church. The feuds between the two churches have long been of the most bitter kind, and in Jerusalem, it is well known, have grown to a scandalous excess; a guard of Turkish soldiers alone keeps peace between them on certain festivals in the Church of the Sepulchre.

The Times thinks that the predominance of the Greek Church at Jerusalem will lead Russia to interfere against this movement, and that the Catholic powers will succumb to the commands of St. Petersburg.

## FOREIGN IN ENGLAND.

The Europa, whose news we give on the third page, brings but little additional information respecting the Papal movement in England. We referred last week to the speech and bill of Lord John Russell in Parliament; the discussion lasted through three days. The substance of the ministerial measure is, that the Government, under the circumstances, and with reference to the control which the new Roman Catholic prelates would obtain over large endowments in the hands of Roman Catholic trustees, proposed, in the first place, to forbid the assumption of any title, not only from any diocese now existing, but from any territory or place in any part of the United Kingdom; and to restrain parties from obtaining by violence or by any other means, any title or right to any such titles any control over trust property—that all gifts to persons under these titles shall be null and void; that any act done by the holders of such titles shall also be null and void; and further, that property bequeathed or given to such persons, and for their purposes, shall pass at once to the crown, either to create trusts in harmony with the intention of the donor, or be otherwise disposed of, as may seem best to the crown. This Lord Russell represented as protecting the rights of the Catholic laity from aggression; and added, "If it shall be necessary to introduce other provisions for this purpose, the matter will be attended by the Attorney General in a bill he proposes to introduce with regard to charitable trusts, in which any further security that may be necessary can be taken to guard the Catholic laity from what threatens to be a transfer of their property to hands into which it was never intended to have passed." In the discussion, Mr. Roebuck and Mr. Bright were the chief speakers against the bill proposed; Mr. Disraeli defended it as inefficient and cowardly, but said he would not oppose it. Mr. Reynolds, Mr. Grattan, and other Irish members, spoke against the Government bill, which was defeated by the Attorney General, by Sir George Grey, Mr. Page Wood, and Lord Ashley.

The debate came to an untimely end on Wednesday evening, 12th ult., and, according to the forms of the House, now stands in the position of a dropped order. This result was mainly produced by the loquacity of one or two Irish members, who talked against time to annoy the Minister and thwart his measure.

An agitation against the Ministerial Anti-papal measure is springing up, under the direction of John O'Connell, whose constituents have subscribed £200 to enable him to retain his seat. On the 11th ult., an address was presented to the Queen by the Lords Vaux, Dornier, and Lovat, and signed by 400,000 English Catholics.

It is brief but candid and sensible. It says:—"In whatever our church has at any time done for establishing its regular system of government among its members in this island, we beg most fervently and most sincerely to

assure your Majesty that the organization granted to us is entirely ecclesiastical and its authority purely spiritual. But it leaves untouched every title of your Majesty's rights, authority, power, jurisdiction, and prerogative, as our sovereign and as sovereign over these realms, and does not in the least diminish or impair our respect for your Majesty's person, fidelity, and attachment to found reverence, our loyalty, and our attachment to your Majesty that among your Majesty's subjects there exists no class who more solemnly, more continually, or more fervently pray for the stability of your Majesty's throne, for the preservation of your Majesty's life, and for the prosperity of your Majesty's Empire, than the Catholics of England, in whose religion loyalty is a sacred duty and obedience a Christian virtue."

This whole movement will we fear result as we predicted last week. It was begun by the ministry either in great thoughtlessness or for purposes special and distinct from the religious interests of the realm.

## MEETING OF THE MISSION BOARD.

A meeting of the Board was held in New York on Feb. 16th. The attendance was large. The religious services by the venerable Dr. Bangs. Bishop Jones in the chair. The Secretary, on being called upon for his report, said:—

From CHINA, we have letters from Brothers Collins, White, and Macay, of dates, Oct. 1st, 2d, and 17th. These letters bring cheering accounts of the progress of the mission. Brother White had established a weekly preaching and distribution of tracts in the palace of the emperor, a vast building in the centre of the city of Peking. There he preaches without molestation; and so eager are the people to receive books and tracts, that he is nearly overcome when he tells the crowd he has any to give away. He has adopted the expedient of selecting some one in the crowd first, to whom he will give the tract, and then this one reads it to others. Brother Macay writes that he is about to establish a school on his own premises, which Mr. Macay will teach, assisted by himself. He gives the cheering intelligence that four persons applied for baptism; and he has taken them under particular instruction with one other, making five whom he meets weekly in his own house. Brother Collins writes chiefly on business and pays a just tribute to the Baptist missionaries at Hong-Kong for their kindness and hospitality. The empire of Paganism is gradually yielding in China. Large extracts from these letters will appear in the Missionary Advocate for April.

FROM AFRICA we have letters. The intelligence is both pleasing and somewhat sad. Such is the nature of the climate, that fruit buildings, or any buildings of wood are of short duration; even brick and stone buildings, are not very built, endure but a short time. We have an illustration of this in the fall of the church, recently, at Monrovia, and the school-house at White Plains. With regard to the church at Monrovia, we have a letter from the church in a neighboring mission, and have made a heavy subscription (\$2,000) for the purpose of meeting the expense. The letters also speak of painful appearances at Cape Palmas, that the native tribes were disposed to make an attack on the colony. Rev. F. Burns writes, that he judges the difficulties are settled, and they have resumed their regular work again. We have on the other hand, pleasing intelligence of some precious revivals; but they are not so extensive as last year. Their missionary in Monrovia is approaching completion. Details in Missionary Advocate.

FROM GERMANY the intelligence is also cheering. Persecution has begun to grow calmer by mists, but protection is extended to the missionaries. Early Methodism in Germany is very much like early Methodism in England, both in its character and fortunes. The brethren, nevertheless, stand fast, and the word of God prevails. We must help them build a church in Bremen, as the centre and citadel of their mission. The publication of the Evangelical of tracts, and of books, goes on satisfactorily, and will multiply its way. The Evangelical is admitted freely into Prussia, Austria, and Bavaria, as well as into the smaller States. The mission will be strengthened in the spring.

A new awakening has taken place in Saxony. Of this Brother Jorley gives the following account, under date of Jan. 3:—"Brother Wunderlich, a young man converted in Dayton, Ohio, under the ministry of Brother Ahrens, has been in Germany on a visit to his friends. They live in Saxony, about sixty English miles south of Leipzig. He immediately began to labor there in the fear of God; and the Lord blessed his labors, and about twenty have professed religion, and more than fifty are regularly attending the church. He has come to Bremen to ask our assistance, and either Brother Nippert or myself will go to see what the Lord has done there or wants to do. I praise the Lord that he already begins to operate in such a way."

FOR OREGON AND CALIFORNIA.—The Board recommended that five more missionaries be sent as early as the Bishop having charge of our foreign missions finds it practicable. Those five will be in addition to the five already appointed and announced. These brethren will sail on the 13th of March, Brothers Woodward and Kingsley for Oregon, and Brothers Bateman, Dryden, and Macay for California.

Thanks were ordered by the Board to Mr. A. Krellenburgh, of Bremen, Germany, for the many and valuable services rendered to our missionaries there.

An appropriation was made for the purchase of surgical instruments and medicine for the use of Dr. Wiley, about to sail as missionary physician to Fuh-Chan, China.

## REVIVAL AT SAN FRANCISCO.

A private letter just received from the above place, gives the following gratifying intelligence:—"A revival has been in progress here for some four weeks past, and a large number have been converted. I have just returned from an evening meeting at the Methodist Chapel; after the sermon, invitation being given, quite a number of men and women went forward to the altar. Mr. Taylor, the preacher, is a hard working man, and if I am able to judge, performs his duty faithfully, in endeavoring to persuade men to turn from the error of their ways. I receive the Herald regularly. No paper could be more welcome. After reading it I pass it round to some old subscribers of yours, who are delighted to see their old friend."

## THE McDONOUGH ESTATE.

The case of the States of Louisiana and Maryland, vs. the Executors of John McDougal, came up for trial on the 10th ult., at New Orleans, before Judge Buchanan. It appeared in evidence and excited a good deal of surprise in court, that the gross revenue of the estate per annum was only \$38,000, subject to a deduction of 20 per cent. for expenses of collection. It was supposed that the income of Mr. McDougal was about \$200,000 per year. The object of the testimony was to show the impracticable and illegal nature of the bequests, as with so small a revenue, it would require some two or three hundred years to pay the annuities, as well as for the legacies in favor of the cities of New Orleans and Baltimore to take effect. Meanwhile, the revenue being invested in property at compound interest, would absorb all the property in the State of Louisiana. The point was raised, that the Mayor of New Orleans had no power to accept the legacies in favor of the city, and argued at great length. The case was decided in favor of the city.

## HAYTI WAITING FOR THE GOSPEL.

It is stated that the Commune of Dondon, in Hayti, with a population of nearly 6,000, has virtually turned from Romanism, and is prepared to receive evangelical Protestant ministers in place of the discarded priests. Rev. Arthur Waring, a gentleman who has spent several years in that commune, is now in this country, and has publicly renounced the claims of that field. The American and Foreign Christian Union contemplate a mission to that region.

## COLLEGES AND MISSIONS.

A revival commenced at a missionary meeting held at Greencastle, Indiana, gaining for its first fruit one of the students of the Asbury University located in that place, and is promising a most happy extension through the institution and the town.

The Missionary Secretary observes that our seats of learning are promising what their best friends have ever looked for; the following letter from one of them will be as acceptable to all as it is to us:—

Rev. Dr. Durbin: Dear Brother,—I wish to ask you

this question, "When will there be an opening and demand for two more missionaries to Hayti, and an opening and demand of this kind be made within a twelve-month, I almost feel like promising that this University will supply the men. The missionary spirit is almost amongst us, to some extent at least. May the God of good tidings call and send forth from these walls bearers of the Gospel to the heathen!"

## REVIVAL AT AN INDIAN MISSION.

The Christian Advocate and Journal reports a revival of religion in the Onondaga Indian Mission. "A goodly number" are represented as having found peace in believing, and not less than forty are said to be seeking the Lord. "The Indian school is likewise in a prosperous condition, the average number being as high as forty, and the attendance quite uniform."

## METHODIST PRESS.

Wesleyan—Portrait Gallery—Wesleyan Agitation—Expedition to Liberia—Colored Testimony—Literary.

The Wesleyan (Halifax, N.S.) gives cheering intelligence of revivals among our Wesleyan brethren in the Provinces. Interesting and successful Missionary meetings have recently been held in Halifax, at which Dr. Ritchey afforded effective service.

The Nashville Christian Advocate recommends the publication of a "Methodist Portrait Gallery" of noted dead among Methodist Preachers. It thinks:—

Such a work, with the right sort of energy, might be now accomplished, but if delayed a few years more, until those few venerable landmarks which remain of the first "paths" of Methodism, are obliterated, its practical utility will have passed away. We could scarcely imagine a more acceptable literary companion than a book of this sort, containing some thirty or forty well executed likenesses, and as many short sketches of the men of God, whose names our fathers loved, and whose examples are the present inheritance of the church.

We have already a numerous list of Portraits on our publishing Catalogue, but most of them are inferior productions, and would hardly do for such a work.

The Christian Guardian has an article on the Wesleyan agitation in England. It gives an example of the sentiments of the Missionaries respecting it:—

The troubles of our Zion in England are exerting themselves mightily to effect a stoppage of the supplies; the supplies, they would still labor for the perishing heathen. A letter in the last *Wesleyan* gives beautiful illustrations of this. One of our missionaries in Ceylon writes to a friend in England, saying:—"I see by the *Wesleyan* that the 'literary' are, in your way of thought, not drag me from my providential place. No, no! they don't know what the feelings of Missionaries abroad are! I know of no more anxious in this district, who would throw up their incomes, and cast themselves penniless and homeless upon the providence of God rather than submit to the domination of a faction, and I don't suppose that the 'literary' are in the least less fervent than the day is the evil thereof; I am under no immediate apprehension."

The New Orleans Christian Advocate quotes our late remarks on reinforcing the Episcopacy, as "pertinent," and comments them to the attention of the Southern Church. It also gives a long account of the late expedition from New Orleans for Liberia. One emigrant is an ordained colored Methodist Preacher. The Advocate says:—

Bishop Capers ordained him on Sabbath morning, the 13th ult. We doubt not he will do great good—the good that Melville Cox, Bacon and others designed to do, but were forbidden by a climate inhospitable to the white man. More than fifty of these emigrants were professing Christians and members of various churches, mostly the Methodist. They go where they will multiply and spread out from families into societies, and stretch back from the coast into the interior, bearing the light of civilization, and arts and their religion with them. What most the effect be on that benighted continent, thus happily invaded by its own children!

The Richmond Christian Advocate has a long article to prove "the testimony of colored persons against white persons in church trials is valid in the M. E. Church, North." We do not know any such body as the "M. E. Church, North," but if there is one, it is to be hoped it will raise itself and repel this black slander. What can such a fully tolerated in this Christian land and Christian age as the admission of the testimony of a Christian brother against a guilty member of the church, when that brother's skin is black? What are we coming to?

The Southern Christian Advocate has a letter from the Southern Methodist Mission in California. It reports considerable success:—

Since the date of my last communication our progress has been uniform, and the enlargement of the work has exceeded by far our fondest hopes. We have now besides the station of San Francisco, Sacramento, and two cities, three circuits regularly organized and supplied with preachers, and a membership of more than three hundred; besides the initiatory steps are taken for the organization and supply of two other interesting circuits. It is true, we have had trials and disappointments, but these were looked for, and we not only live here as a church, but have attained to a stature and strength, which neither we nor those who sent us out could have expected in so short a time.

The Christian Advocate continues to discuss the propriety of extending the period of appointments in our itinerancy:—

Let it not be supposed that I am desirous of abolishing the system of itinerancy. I am honestly in favor of a regular system of ministerial exchange, but I would extend the time; I would make the system less of a Procrustean bed, and I would alter it so that it would fit the work; I would neither the appointing power, nor compel that power to invariably remove a minister so often as once in two years, even when in the judgment of the Bishop and his colleagues, that the minister is doing well. I would not compel the removal of one just entering from his bed of sickness, or the dragging a sick life over the country, when the people wish him to remain longer, and another year might enable him to remove with comparative ease and safety.

## LITERARY ITEMS.

A GOOD ROUND SUM—Thomas Moore, in a letter to Leigh Hunt, says:—"I have just concluded with the Longmans for my poem, (Lalla Rookh)—three thousand pounds! (fifteen thousand dollars) but I do not come at them for a twelve-month."

THE ASTOR LIBRARY.—From the Annual Report of the Trustees of the Astor Library, we learn that the edifice is rapidly proceeding toward completion. The walls are ready to receive the roof, but a delay has taken place in consequence of a determination to change the material for covering the roof. It will be open to the public, beyond all doubt, in the summer of 1852. The library now numbers 28,354 volumes, bound in 28,027 distinct volumes. The total receipts from all sources during the past year have been \$274,519.41. The total amount of expenditures and investments during the same period was \$272,858.18. The Trustees have resolved to send their Superintendent, Joseph Cogswell, Esq., a second time to Europe, with a view to further and more extensive purchases.

COMMON SCHOOLS OF THE STATE OF OHIO.—The irreducible schools and trust funds of Ohio amount to \$1,683,596.63; the total amount of school moneys distributed by the State among the several school districts in 1850, was \$207,272.81; and the total amount paid for common school purposes in 1850, including the amount raised in school districts, was \$360,764.99. During the last fifteen years the State of Ohio has distributed, exclusive of the amount raised by districts, to the common schools, \$3,620,188.40.

THE SMITHSONIAN INSTITUTION LIBRARY contains 4,233 volumes of books, 765 pamphlets, 1,283 engravings, and 207 maps, charts, drawings, &c.

NEW YORK UNION THEOLOGICAL SEMINARY.—The catalogue of this institution, for the present year, reports 25 Juniors, 28 Middle Class, 20 Seniors, and 3 resident Licentiates. The Faculty consists of Drs. Skinner, Robinson, and the Rev. H. B. Smith. The chair of Theology is vacant.

MISSING MEMOIRS OF CARDINAL RICHELIEU.—Ranké, the German historian of the Popes, has been fortunate enough to discover, in the course of some recent researches at the *Bibliothèque Nationale* at Paris, a manuscript portion of the memoirs of Cardinal Richelieu, which up to the

present time has been regarded as entirely irretrievable. In the original MS. memoirs of the Cardinal, deposited at the Ministry of Foreign Affairs at Paris, an imperfection has existed for a long and unknown period, in the form of a total absence of a series of leaves from the most interesting part of the collection. These leaves appear to have been accidentally found by M. Ranké in the midst of a bundle of papers, said to have been gathered together from some of the ancient mansions in Saint Germain.

## FOREIGN RELIGIOUS ITEMS.

The Christian King of Prussia, unhappily conspicuous for Sabbath breaking, gave audience, on a late Sunday, to a Turkish Plenipotentiary, Prince Karawalla, in his palace at Charlottenburgh. The Lutheran Consistory of Breslau has displayed a better sense of propriety, by issuing a circular to all the clergy, and other persons in the service of the church, reminding them that it is highly indecorous in ecclesiastical persons to take on certainties for shooting and sporting. But the king of Prussia is the King of Babylon. He has conferred the order of Red Eagle on the person who brought the Cardinal's caps to two Prussian Archbishops.—Dr. Pusey, who has been lately preaching the sermons in Oxford University, as if he had not done enough of mischief already, has published a pamphlet on the subject of confession as he uses it. The peculiarity of his practice seems to be, that he is rigorously careful to take the confessions of none but those who volunteer in the freest manner; but the confession he does take very extensively, in no fewer than four dioceses, at times travelling for the special purpose; and he refers to the rapid spread of the practice after he had once commenced it as the manifest work of God. Dr. Pusey has evinced no intention of quitting the Church of England.—The miracle which has lately occasioned so much talk in France, and is said to have converted so many sinners, turns out to be no miracle at all. The Archbishop of Avignon appointed a committee to look out the matter, which has pronounced it a deception, and accordingly the Archbishop has stopped its future performance. It seems that Rosette Tamisier, the girl in question, always had to be admitted alone to the chapel, before the blood could appear on the picture.—The Leeds Mercury publishes a letter from Malagascargiving the details of the persecutions to which the Christians of America have been subjected by the Queen of the Island. It seems that 8000 Christians were assembled one evening in different places for religious exercises. They were arrested and sentenced to death. Eighteen had been executed, when the rest escaped, and fled to the palace of the Queen's son, who took them under his protection. The Queen ordered him to give them up for execution. He refused and out of the cars of the Grand Marshal who bore the orders. A revolution being threatened, the Queen stopped all further proceedings. The Christians are now safe, and allowed to assemble together. The Prince has attended their prayer meetings several times.—Popish toleration has just received another illustration on the Continent. The constitution of the Lombardo-Venetian Kingdom has just been settled and published by Austria—a country which lies at the foot of Rome. In this constitution, after declaring that the Roman Catholic religion is the religion of the State, it is enacted that "Dissenting religions shall not be permitted the liberty of public worship." These are solemn words put forth by a monarch with whom it is said Dr. Wiseman died after he was made a Cardinal! And now the latter can have the face to stand up in the mass-house of St. George's Fields, and call God to witness against the intolerance of Protestant England towards the dissenting spirit of Popery in these realms! Whether intolerance of dissipation preponderates in the innovation, we leave our readers to determine.—The London Daily News says that a schism has broken out between Cardinal Wiseman and his clergy. The Cardinal has arranged matters so as to centralize all the trust estates of charities in himself, to monopolize them for such purposes only as he shall approve—to debar those most concerned from interference, except by supplication to his person—to make even the exercise of that poor privilege dependent upon his own capricious "Statutum Nostrium," published, to use his own language, "*Moto proprio*," based on authority, and consequently alterable by himself and our successors, as we shall think just and profitable—and lastly, to secure those apostolical pretensions to temporal power from contradiction on the part of his clergy, by reducing them to a literal dependence upon episcopal pleasure or caprice, for their right to serve the altar, involving, of course, their right of maintenance.—A letter from the Rev. R. B. Lyle, a Wesleyan missionary, Lakemba, Feejee, states that Tuinayan, the king, has made a public profession of Christianity, and with him five others, including the only remaining priest, and others of his near friends. The Feejee Islands were once the seat of cannibalism.

## LITERARY NOTICES.

GOULD & LINCOLN, Boston, have issued the second volume of their "Annual of Scientific Discovery," edited by Messrs. Wells and Bliss. It is a yearly record of scientific improvements; the first volume was for 1849, the present comprehends 1850. It is published by the American Association. The proceedings of the American Association are given, with lists of recent scientific publications, a classified list of patents, abstracts of eminent scientific men, an index of valuable papers in scientific journals, reports, and an abundant variety of other matter. The work is evidently prepared with great industry and much skill, and it is almost indispensable to the scientific student. We need not remark that it is "got out" in fine style. The name of the firm is guarantee of that.

PRIMARY ASTRONOMY, for Schools and Families, is the title of a new text book from the pen of Rev. Mr. Mattison, of the Fall River Seminary, N. Y., issued by Houghton & Mifflin, Boston. It condenses in a small compass the essential principles of the science, and is arranged and illustrated with striking skill. As a text book we know not how it could be made better. The engraved illustrations are very numerous and fine.

FOOT PRINTS OF THE CREATOR. This celebrated work by Hugh Miller, has attracted unusual attention. As a work of science, it has the sanction of the highest authorities. Agassiz himself introduces the American edition with a memoir of the author. The style of the book has a resistless charm, and its moral tone is of the highest order. In connection with the same author's volume on the "Old Red Sandstone," it entirely demolishes the celebrated "Vestiges of Creation." It is a book which cannot fail to do both Christianity and science.—Gould & Lincoln, Boston.

We have several times referred to the excellent theological works with which the press of Carter & Brothers, New York teems. Another valuable work of the kind has been issued by them lately, the "Expository Discourses" of Rev. Dr. Brown, of Edinburgh, on the First Epistle of Peter, in a substantial octavo; while it presents the latest exegetical illustrations of the text afforded by the critical resources of the Germans, it is permeated by a pure, evangelical spirit, which cannot fail to make the reader a better man. It is a thorough, well arranged and vigorously written exposition of the Epistle.—Gould & Lincoln, Boston.

HALF-PAGES WITH OLD HEMPHREY, is the title of a compilation of articles from this well-known author. They form an exceedingly entertaining volume. Old Hemphrey is a favorite with the religious reading public; the volume comprises some of his best specimens.—Methodist Book Rooms, New York—Peirce, Boston.







## FAMILY CIRCLE.

## CHILD'S EVENING HYMN.

Mother, I've watched the closing day,  
Till in the west it died away;  
And when I could not see the sun,  
The stars came peeping one by one,  
To shed their gentle, twinkling light,  
To guide poor travellers on by night.  
The cows are milked, and gone to rest  
Upon the meadow's verdant breast,  
And all around is calm and still,  
Except the little, rippling rill.

Mother, before I go to sleep  
I must ask God my soul to keep,  
Pardon my sins for Jesus' sake,  
And guard my holy till I wake.  
Dearest mother, then of you  
I must ask forgiveness too,  
For every naughty word I say,  
You've heard your little darling say.  
Forgive, dear mother, and believe,  
I'll try no more your love to grieve.

## WONDERFUL ESCAPE.

The following story may seem strange to some, but the reader may be sure that it is true. It was sent to this Magazine by the Rev. Wm. Morton, Missionary from India, and Mr. B. was his relation, and a pious man. This gentleman was a Government surveyor, and was one day measuring some land that was covered over with what they call in India, *jungle*, the name given to the trees, and shrubs, and reeds, and grass, which grow so thick and rank in that hot country. As there were a great many wild beasts in this jungle, the people who were with Mr. B. lit fires, discharged guns, sent dogs, and did all they could to frighten them away.

Not thinking there could be any danger after all this, Mr. B. forced his way through a part of the jungle to a little hill, that he might view the country; but as he was walking all at once he felt the ground giving way under him, and before he could recover his footing or do anything to help himself, he had sunk down amongst the thick underwood, whilst all around him there rose a cloud of dust, which for a few minutes prevented him from seeing where he was. But though he could see nothing, he heard enough to frighten him. It was the low growl of some wild beasts, and he felt sure that he had sunk down into their den. And so it proved, for as soon as the dust cleared away he found himself in the midst of a nest of tiger cubs. The fact was, that the white ants, so plentiful in India, had hollowed out the ground, and as the season was very dry, the thin crust which covered the tiger's lair broke in as Mr. B. put his foot upon it.

Now you may fancy what he felt when he saw where he had got. And what do you think he did? "Turn pale," you will say, "and tremble and scream for help as loud as he could." Nothing of the kind. He saw his danger, indeed, but though alarmed, like a good man he prayed to God to preserve him, and like a wise man he prepared for the worst. Knowing the habits of the creature into whose den he had fallen, he felt quite sure that the tigress was too near to permit him to escape her gun. What then, could he do? He had no sword, no spear, not even a stick. His hand was his only defence. Ah! the hand is a wonderful instrument when wisely used. And so it proved to Mr. B. After a minute's thought, he hastily took out of his hat and pocket two or three silk handkerchiefs, and twisted them tightly round his right arm, up to the elbow. "But what was the use of that?" you may be saying. You will see. It proved the truth of what Solomon says, that "wisdom is a defence." It saved his life. For he had no sooner done this than what should he see but the tigress, leaping over the shrubs and reeds of the jungle, and bounding towards him, her eyes flashing fire, and her great jaws wide open, ready to seize and devour him. Was not this frightful? Do you not think it was enough to make the boldest man cry out and run away? But Mr. B. was too wise to attempt what was impossible, and what, too, would have brought upon him swift destruction. He therefore fixed his feet firmly upon the ground, prepared for a deadly struggle with a dreadful end, and then stood still. In less than this story can be read, the tigress had come close up to the place where Mr. B. was; and then she crouched down upon her belly, and crawled upon the ground, as you have seen the cat do when about to seize a bird, in order to make sure of her prey. Deafening light to Mr. B.; but he had no opportunity to think much about it, for in another moment, with one bound and a loud roar, she sprang right upon him.

As he expected, her great jaws were wide open, and with a steady aim the brave man thrust his arm into her mouth, and seizing her strength to twist it from side to side. This prevented her from closing her mouth, but she made terrible use of her claws, for with them she tore the clothes from his body and the flesh from his bones. Still, though wounded and bleeding, he kept his grasp tight, and gave her such much pain by twisting her tongue, that she became frightened, and with a sudden start backward she jerked it out of his hand, and to his great joy rushed away from him into the jungle. Having seen a few moments in giving thanks to that God who had thus delivered him out of the jaws of the tigress, as he had saved David from the lion and the bear, Mr. B. faint with pain and loss of blood, made haste back to his party before the furious creature could recover from her fright, or return to her den.

Now, dear young friends, learn from this story the value of knowledge, of courage, of presence of mind, and above all, of piety and prayer, such as Mr. B. discovered, and to which, under God, he owed his deliverance. Nor should you forget that, great as was the danger of this good man, yours is still greater from that wicked spirit who, like a roaring lion, walketh about seeking whom he may devour. And if you wonder at his escape, how should you rejoice that you may, through Jesus Christ, be delivered from a far more dreadful death than that which threatened him.—*Juv. Miss. Mag.*

## FAMILIES OF LITERARY MEN.

Men distinguished for extraordinary intellectual power, of any sort, very rarely leave more than a very brief line of progeny behind them. Men of genius have scarcely ever done so; men of imaginative genius, we might say almost never. With one exception, of the noble Surrey, we cannot at this moment point out a representative, in the male line, even so far down as the third generation, of any English poet, and we believe the case is the same in France. The blood of beings in that order can seldom be far traced in the female line. With the exception of Surrey and Spenser, we are not aware of any great English author, of all remote date, from whose body any living person claims to be descended. There is no other real English poet prior to the middle of the eighteenth century, and we believe of no great author, of any sort, except Clarendon and Shaftesbury, of whose blood we have any inheritance among us. Chaucer's only son died childless. Shakespeare's line expired in his daughter. None of the other dramatists of that age left any progeny; neither Raleigh, nor Bacon, nor Cowley, nor Butler. The grand-daughter of Milton was the last of his blood. Newton, Locke, Pope, Swift, Arbuthnot, Hume, Gibbon, Cowper, Gray, Walpole, Cavendish, and we

might greatly extend the list, never married. Neither Bolingbroke, nor Addison, nor Warburton, nor Johnson, nor Burke, transmitted their blood. Poor Goldsmith might have been mentioned in the above list. The theory is illustrated in our own day. The greatest names in science and in literature, of our time, were Davy and Sir Walter Scott. The first died childless. Sir Walter left four children, of whom three are dead—only one of them, Mrs. Lockhart, leaving issue; and the fourth, his eldest son, though living, and long married, has no issue. These are curious facts.—*Quarterly Review.*

## SKETCHES.

## A FROZEN SHIP.

Many hearts are filled with gloomy forebodings, as day after day passes with no tidings of the missing Atlantic. She may be yet unharmed, beating her way over tempestuous seas. She may have returned to England for supplies or fuel, or to repair her damaged machinery. Or she may have touched at some of the islands between the hemispheres, and a few days may bring her safely to her destined port. In such a period of uncertainty, when speculation is rife, every incident pertaining to marine disasters is read with painful interest. The following sad tale from the Westminster may be new to many of our readers.

"One serene evening in the middle of August, 1775, Captain Warrens, the master of a Greenland whale-ship, found himself becalmed among an immense number of icebergs in about 77 degrees of north latitude. On one side, and within a mile of his vessel, there were closely wedged together, and a succession of snow-colored peaks appeared behind each other as far as the eye could reach, showing that the ocean was completely blocked up in that quarter, and that it had probably been so for a long period of time.

"About midnight the wind rose to a gale, accompanied by thick showers of snow, while a succession of tremendous thundering, grinding, and crashing noises, gave fearful evidence that the ice was in motion. The vessel received violent shocks every moment; for the haziness of the atmosphere prevented those on board from discovering in what direction the open water lay, or if there actually was any at all on either side of them. The night was spent in tacking as often as any cause of alarm presented itself, and in the morning the storm abated, and Captain Warrens found, to his great joy, that his ship had not sustained any serious injury. He remarked with surprise, that the accumulated icebergs which had on the preceding evening formed an impenetrable barrier, had been separated and disarranged by the wind, and in one place a canal of open sea wound its course among them as far as the eye could discern.

"It was two miles beyond the entrance of this canal that a ship made its appearance about noon. The sun shone brightly at the time, and a gentle breeze blew from the north. At first some intervening icebergs prevented Captain Warrens from distinctly seeing anything but her masts; but he was struck with the strange manner in which her sails were disposed, and with the dismantled aspect of her yards and rigging. She continued to go before the wind for a few furlongs, and then grounding upon the low icebergs, remained motionless.

"Captain Warrens's curiosity was so much excited that he immediately leaped into his boat with several seamen, and rowed towards her. On approaching he observed that her hull was miserably weather-beaten, and not a soul appeared on the deck, which was covered with snow to a considerable depth. He hailed her several times, but no answer was returned. Previous to stepping on board, an open port hole near the main chains caught his eye, and on looking into it he perceived a man reclining on a chair, with writing materials on a table before him, but the feebleness of the light made every thing indistinct. The party went upon deck, and having removed the hatchway, which they found closed, they descended to the cabin. They first came to the apartment which Captain Warrens viewed through the port hole. A tremor seized him as he entered it. Its inmate retained his former position, and seemed to be insensible to strangers. He was found to be a corpse, and a green damp mould had covered his cheeks and forehead, and veiled his open eyeballs. He had a pen in his hand, and a log book lay before him, the last sentence in whose unfinished page ran thus: "Nov. 14, 1752.—We have now been enclosed in the ice seventeen days. The fire went out yesterday, and our master has been trying ever since to kindle it again without success. His wife died this morning. There is no relief."

"Captain Warrens and his seamen hurried from the spot without saying a word. On entering the principal cabin, the first object that attracted their attention was the dead body of a female, reclining on a bed in an attitude of deep interest and attention. Her countenance retained the freshness of life, and a contraction of the limbs showed that her form was inanimate. Seated on the floor was the corpse of an apparently young man, holding a steel in each hand, and a flint in the other, as if in the act of striking fire upon some tinder which lay beside him. In the fore part of the vessel several sailors were found lying dead in their berths, and the body of a boy was crouched at the bottom of the gangway stairs. Neither provisions nor fuel could be discovered anywhere, but Captain Warrens was prevented by the superstitious prejudices of his seamen from examining the vessel as minutely as he wished to have done. He therefore carried away the log book, already mentioned, and returned to his own ship, and immediately steered to the southward, deeply impressed with the awful example which he had just witnessed, of the danger of navigating the Polar seas in high northern latitudes.

"On returning to England, he made various inquiries respecting vessels that had disappeared in an unknown way, and by comparing the results of those with information which was afforded by the written documents in his possession, he ascertained the name and history of the imprisoned ship and her unfortunate master, and found that she had been frozen thirteen years previous to time of his discovering her among the ice."—*Westminster Review.*

## WILLIAM PITT.

Pitt was tall and thin, with a gloomy, sneering expression. His language was cold, his intonation monotonous, his gestures passionless; yet the lucidness and fluency of his ideas, and his logical reasoning, illuminated by sudden flashes of eloquence, made his abilities something extraordinary. I saw Pitt pretty often, as he walked across St. James' Park, from his house, on his way to the King. George III., on his side, had perhaps just arrived from Windsor, after drinking beer from pewter pots with the farmers of the neighborhood—he crossed the ugly court-yard of his ugly palace in a dark carriage, followed by a few horse-guards. This was the master of the Kings of Europe, as five or six merchants are the masters of India.

Pitt, in a black coat and brass-belted sword, with his hat under his arm, went up stairs, two or three steps at a time; on his way he only saw a few idle emigres, and glancing disdainfully at them, passed on with a pale face and head thrown back. This great financier maintained no order

in his own house; he had no regular hour for his meals nor his sleep. Plunged in debt he paid nothing, and could not make up his mind to add up a bill. A valet managed his household affairs. Ill-dressed, without pleasure, without passion, eager for power alone, he was nothing but William Pitt. Lord Liverpool took me to dine at his country-house in the month of June, 1822; and on his way thither, pointed out to me the small house where died in poverty the son of Lord Chatham, the statesman who brought all Europe into his pay and distributed with his own hands all the millions of the earth.—*Memoirs of Chateaubriand.*

## A COINCIDENCE.

A traveller who has recently visited the Salt Lake gives the following facts:

"The Lake itself is one of the greatest curiosities I ever met with. The water is about one-third salt, yielding that amount on boiling. I bathed in it, and found that I could lay on my back, roll over and over, and even set up and wash my feet without sinking, such is the strength of the brine; and when I came out I was completely covered with salt, in fine crystals. But the most astonishing thing about it is the fact (as I was informed by the gentleman who was manufacturing salt there at the time) that during the summer season the Lake throws on shore abundance of salt, while in the winter season it throws up glaucous salt in immense quantities. The reason of this I leave for the scientific to judge, and also what becomes of the enormous amount of fresh water poured into it by three or four large rivers—Jordan, Bear, and Weber—as there is no visible outlet.

"Our readers will not fail to see in this account several remarkable points of coincidence with Lake Asphaltites, or the Dead Sea. The same density of the water by which heavy bodies are buoyed up, its extreme saltiness, notwithstanding the constant flow into it of fresh water streams, and the absence of any visible outlet.

## LADIES.

## ANTOINETTE.

In a nook far up yon mountain,  
"Mid the rude crags set,  
Stands a cottage by a fountain,  
Home of Antoinette.

Very lovely is the maiden,  
Sparkling eyes of jet,  
Cheeks and lips with roses laden—  
Blooming Antoinette.

Raven tresses soft and shining  
Form her coronet;  
Curl and ringlet intertwining—  
Lovely Antoinette.

Fearful are those heights aerial,  
Dizzy steps, and yet,  
Over them, like a nymph ethereal,  
Roameth Antoinette.

Spreads afar the distant ocean,  
Gleam its bounds half set;  
All its purple waves in motion  
Watcheth Antoinette.

High the ocean eagle soareth,  
With the salt wave wet,  
And the lofty cliff explorers,  
Home of Antoinette.

On the beauties of the valley,  
Dwellings thickly set,  
Gardens grouped symmetrically,  
Gazeth Antoinette.

To the rough and craggy mountain,  
Turns she with regret;  
To the cot beside the fountain,  
Home of Antoinette!

Not the winds all wildly swelling  
In their airy mad,  
Often sweep around that dwelling,  
Home of Antoinette.

And but one lone, wilding blossom,  
With the night dew wet,  
Hangs above the fountain's bosom,  
Blossoms for Antoinette.

Yet, with love that never changes,  
That can never forget,  
Clings she to those mountain ranges,  
Home of Antoinette.

Hebron, Ct. HARMONY.

## A ROMANTIC PAGE FROM HISTORY.

In one of these encounters between the advanced guard of the French and the rear guard of the Austrians, one of the young amazons, Felicie Fernig, who bore the orders of Demouriez to the head of his columns, found herself, accompanied only with a handful of French hussars, surrounded by a detachment of the enemy's hussars. Avoiding with difficulty the sabres around her, she turned her bridle with a group of hussars, to retreat to the column, when she perceived a young officer of the Belgian Volunteers, who had been thrown from his horse by a shot, defending himself with his sabre against the hussars who sought to slay him. Although this officer was unknown to her, Felicie rushed to his succor, killed with two pistol shots two of the hussars, put the others to flight, dismounted from her horse, relieving the wounded man confided him to her hussars, accompanied him herself to the military hospital, and returned to her general. This young officer was named Vandervallen. Left in the hospitals of Brussels after the departure of the French army, he forgot his wounds, but could never forget the heroine he had met with on the field of carnage. The countenance of that female in the dress of a comrade in arms, precipitating herself into the melee to rescue him from death, and leaning afterwards over his blood-stained bed in the military hospital, tenaciously kept place in his remembrance.

When Demouriez had fled to the enemy's lands, and the army had lost all trace of the two young amazons whom it had drawn into its misfortunes and exile, Vandervallen quitted the military service, and travelled through Germany in search of her to whom he owed his life. Long did he traverse in vain the principal towns of the north, without being able to obtain the slightest indication of the family of Fernig. He discovered them at last, refugees in the heart of Denmark. His gratitude ripened into love for the young girl, who had resumed the dress, the graces, and the modesty of her sex. He espoused her, and brought her home to his own country. Theophile, her sister and companion in glory, followed Felicie to Brussels. She died there while yet young, without having been married. She cultivated the arts—was a musician and a poetess, like Vittoria Colonna. She left poems stamped with masculine heroism, feminine sensibility, and worthy of accompanying her name to immortality.

These two sisters, inseparable in life, in death, as upon the field of battle, repose under the same cypress—in a foreign land. Where are their names upon the marble monuments of our triumphal arches? Where are their pictures at Versailles? Where are their statues upon our frontier bedewed with their blood?—*Lamartine's History of the Girondists.*

A well-bred woman may easily and effectually promote the most useful and elegant conversation, without speaking a word. The modes of speech are scarcely more variable than the modes of silence.

## CO-OPERATION OF THE WIFE.

No man ever prospered in the world without the co-operation of his wife. If she unites in mutual endeavors or rewards his labors with an endearing smile, with what confidence will he resort to his merchandise or his farm, fly over lands, sail upon seas, meet difficulty and encounter danger, if he knows that he is not spending his strength in vain, but that his labor will be rewarded by the sweets of home! Solitude and disappointment enter the history of every man's life, and he is but half provided for his voyage, who finds not an associate for happy hours, while for his months of darkness and distress, no sympathizing partner is prepared.

## CHILDREN.

## THE NOBLE-HEARTED CHILDREN.

It is a beautiful sight when children treat each other with kindness and love, as is related in the following little story.

Last evening, (says the narrator,) I took supper with Lydia's father and mother. Before supper, Lydia, her parents, and myself, were sitting in the room together, and drawing her little brother Oliver was in the yard, drawing his cart about. The mother went out and brought in some peaches, a few of which were large, red-checked, rare-ripe, the rest small, ordinary peaches. The father handed me one of the rare-ripe, gave one to the mother, and then one of the best to his little daughter, who was eight years old. He then took one of the smaller ones and gave it to Lydia, and told her to go and give it to her brother. He was four years old. Lydia went out and was gone about ten minutes, and then came in.

"Did you give your brother the peach I sent him?" asked the father.

Lydia blushed, turned away, and did not answer.

"Did you give your brother the peach I sent him?" asked the father again, a little sharply.

"No, father," said she, "I did not give him that."

"What did you do with it?" he asked.

"I ate it," said Lydia.

"What! did you not give your brother any?" asked the father.

"Yes, father," said she, "I gave him mine."

"Why did you not give him the one I told you to give?" asked the father, rather sternly.

"Because, father," said Lydia, "I thought he would like mine better."

"But you ought not to disobey your father," said he.

"I did not mean to be disobedient, father," said she, and her bosom began to heave, and her chin to quiver.

"But you were, my daughter," said he.

"I thought you would not be displeased with me, father," said Lydia, "if I did give brother the biggest peach," and the tears began to roll down her cheeks.

"But I want you to have the biggest," said the father. "You are older and larger than he is."

"I want to give the best things to brother," said the noble girl.

"Why?" asked the father, scarcely able to contain himself.

"Because," answered the dear, generous sister, "I love him so. I always feel best when he gets the best things."

"You are right, my precious daughter," said the father, as he fondly and proudly folded her in his arms. "You are right, and you may be certain your happy father can never be displeased with you for wishing to give up the best of everything to your affectionate little brother. He is a dear and noble little boy, and I am glad you love him so. Do you think he loves you as well as you do him?"

"Yes, father," said the little girl, "I think he does; for when I offered him the largest peach he would not take it and wanted me to keep it, and it was a good while before I could get him to take it."

## ANSWER.

To Enigma in Herald of Feb. 12.  
John, escaped martyrdom by divine interposition. Elsha, refused to marry behind a curtain plot. Joel, was one of the prophets.  
Herod, sought to destroy the Lord.  
Judas, brought guilt and remorse on himself, &c.  
Saul, was once a zealous persecutor of the church.  
Noah, was a preacher of righteousness.  
Jesus, was what Philip preached to a certain individual.  
Israel, is a name given to one of the prophets.  
Nero, was a cruel tyrant to the church.  
Daniel, was a captive, afterwards raised to a prince.  
Zion, is a mount often spoken of in the Scriptures.  
Will, must be brought in subjection to God's will.  
You are one that this enigma is directed to.  
My wife is the Zion's Herald and Wesleyan Journal, and may the writer's wish in reference to it be verified.  
Westfield, N. J. C. A. L.

## SLAVERY.

## A CASE OF CONSCIENCE.

MESSENGERS.—I have lately listened with much interest to the able and eloquent sermon of Rev. Dr. A., on obedience to the law and the Constitution. As I am at this time in a peculiar and perplexing situation, and as the principles of that discourse may throw some light upon the path of duty, I beg leave to state my situation to that reverend gentleman, and ask his advice and direction.

About three years ago my son and daughter were on board the brig Liberty on her voyage from Boston to Smyrna. While off the coast of Tunis the vessel was wrecked in a sudden storm, and it was with great difficulty that the passengers and crew escaped to the shore with the loss of all their property. They were immediately seized and enslaved by the Bedouins. My child became the property of a wealthy Turk, who was previously the owner of more than a hundred slaves. My son, who is about twenty-two years of age, was employed as an assistant gardener, and though not excessively overworked, was yet in an extremely painful situation, being poorly fed and subject to severe beatings at the caprice of a harsh master. His chief trouble and anxiety, however, were about his sister, who was three years younger than himself, and who he was told, immediately after they had been purchased in the market and brought to their new home, would in ten days be taken into the harem of their master, and made his ninth wife. This fate seemed to him worse than death. He was told that the *harem*, which had been in force from time immemorial, made all white persons who were shipwrecked on the coast slaves, and permitted the owner to take such females as were young and attractive to his harem.

The new residence of my children was only a mile from the sea, and the situation very naturally led my son to endeavor to contrive some way of escape. He found among his fellow-slaves an American sailor who had been in that situation many years, and who had accidentally learned that their master's guns and ammunition were in a room accessible from the outside, and who knew that a sail-boat was kept in a convenient place, and was not guarded. They decided to arm themselves and try to escape at a little after midnight that night. With extreme difficulty

my son contrived to see his sister, and engaged her to try to accompany them. Everything seemed to favor them until they found themselves within a few rods of the boat. They then saw they were pursued by their master and another man, who were only armed with swords and clubs. They called to them to stop, and told them that they were lawfully their slaves, and must return with them. My son, who was armed with a gun, fired at his master and killed him, when the other man, discouraged, gave up the attempt to recapture them. They soon got on board the boat, and in a few hours were on board an American vessel bound for New York.

Now I must confess that, until I heard Dr. A.'s sermon, I had not even thought that my son had done wrong in thus escaping from slavery, and rescuing his sister from a situation worse than death. But my views are changed. I now realize that my children were lawfully slaves, and were bound to "submit themselves to their masters." The reasoning of that able discourse is convincing and imperative. My poor children were guilty of resistance to law; and what I at first viewed as justifiable self-defence, I am now compelled to regard as murder. Instead of being grateful to the captain of the vessel who took them on board and brought them home, I must now regard him as an accomplice.

What shall my children do? I do not see how they can make any atonement to the law they have broken, except by returning to Tunis and surrendering themselves to justice. My heart is agonized at the thought of the bastinado and the torture which by Tunisian law await my son, and the horrible fate of my poor daughter. I therefore beg the reverend and learned doctor to tell me what they ought to do.—Independent.

## THE HIGHER LAW.

Rev. Prof. Hodge, a man who has no anti-slavery fanaticism about him, decides the great question of the day in a way which ought to shame some of our New England divines. Hear him:

"How far the rightful authority of rulers extends, the precise point at which the obligation to obedience ceases, must often be a difficult question, and each case must be decided on its merits. The same difficulty exists in fixing the limits of the authority of parents over their children, husbands over their wives, masters over their servants. This, however, is rather a theoretical than a practical difficulty. The general principles on which the question in regard to any given case is to be decided, are sufficiently plain. No command to do anything morally wrong, can be binding; nor can any which transcend the rightful authority of the power which it emanates. What that rightful authority is, must be determined by the institutions and laws of the land, or from prescription and usage, or from the nature and design of the office with which the magistrate is invested. The right of deciding on all these points, and determining where the obligation to obedience ceases, and the duty of resistance begins, must, from the nature of the case, rest with the subject, and not with the rulers. The apostles and early Christians, decided this point for themselves, and did not leave the decision with the Jewish or Roman authorities. Like all other questions of duty, it is to be decided on our responsibility to God and our fellow-men."

## BIOGRAPHICAL.

Mrs. MARTHA HOLLOWELL, died in Lynn, Feb. 16, aged 70. Her name was placed upon the records of the First M. E. Church of Lynn, by the hand of Rev. Geo. Pickering, 34 years since. During that long term of years, she has been firmly attached to the interests of the church. To a remarkable degree she loved the courts of the Lord's house, and all the assemblies of his people. She appeared to have much of the experience of the Israelites who, after eating of the clusters brought over from Eschol, had a lively faith that the promised land was an exceeding good land, a better country. After a very protracted illness, she slept in peace.

"As gently sleeps the eye of day,  
As does a wave along the shore."

JOSHUA W. BACHELLER, died in Lynn, Mass., Dec. 23, aged 33 years, after a severe illness of many months duration. He had been for several years a worthy member of the M. E. Church. During a protracted and wasting disease, he manifested a spirit of faith and love, of peace and hope, submitting cheerfully to the will of God in the prospect of death. Wishing for the time of his departure speedily to come, trusting in Christ and renouncing all other dependence, increasing in love and joy to the close of life, he committed himself to the favor of God, and passed through a lingering and painful death to be henceforth forever at rest.

CLARA N. HOLINE, died in Lynn, Dec. 23, aged 22. She was one of a large class of members gathered into this church in 1843, and has since that period maintained a steadfast and cheerful attachment to the holy cause of her Saviour. She loved the means of grace, and the house of God. The tidings that her departure was probably near at hand was received by her with composure; and with calmness and confidence she gave herself up into the hands of her living Redeemer, trusting implicitly in Jesus, dying in good hope of eternal life, and leaving in the minds of all, the delightful assurance that she has gone to join the innumerable company who shall flourish forever in the courts of our God.

J. A. ADAMS.

MISS MARY H. RANDLET, died in Acton, Me., Jan. 31, aged 50. She was converted about 20 years ago, and sometime after united with the Methodist E. Church; she has been one of its brightest ornaments up to the time of her death. For the last seven or eight years she has been laboring under infirmities which precluded her from society, and wholly deprived her of the privileges of public worship. Her sufferings were protracted and severe, but borne with Christian fortitude. She seemed to know experimentally the perfect peace of him whose mind is stayed on God. In one of her paroxysms of excruciating distress, of which she had many, last; she said, "Do not be frightened, God is here." Being asked a few hours before her death, what her hopes of heaven were founded, she replied, "not on anything that I have done, but alone upon the merits of my Redeemer."

Papers in Massachusetts and New Hampshire please copy.

Mrs. CAROLINE L., wife of Capt. SIMON ADAMS, of Corinth, Me., died Jan. 5, aged 46. She was converted about 12 years since, under the labors of Bro. Harriman. Sister Adams was a good and interesting woman, as a mother and a Christian. Her husband was a minister of Christ. In her death she was peaceful and resigned. Her last conversation to her family was interesting, instructive and impressive, breathing the spirit of deep and enlightened piety; in short she fell asleep in Christ.

GILBERT ELLIS.

According to Boerhaave, the healthiest children are born in January, February, March.

## ADVERTISEMENTS.

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